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## REPORTS.

### HERMES XL.

#### Fascicle 3.

Studien zu Lygdamus und den Sulpicia-Gedichten (R. Bürger). The style of poetry introduced by Gallus and perfected by Tibullus and Propertius found a belated imitator in Lygdamus (cf. Leo on *Ciris* A. J. P. XXIV, p. 344), and so, while these elegies (Tibullus bk. III) are post-Ovidian (in spite of Skutsch, Belling etc.), they appear more archaic. A comparison of Tib. III 2 with its models, especially Propertius II 13 b, reveals the character of the imitator. Only Lygdamus and Propertius wrote epistolary elegies (cf. Tib. III 3 and 5, Prop. I 11, III 22); not so Tibullus and Ovid (barring certain exceptions in the case of the latter). The Sulpicia-elegies (Tib. IV 2-6), which have so beautifully expanded the theme of Sulpicia's love for Cerinthus (Tib. IV 7-12), are commonly ascribed to Tibullus; but Ribbeck's doubt (*Gesch. d. röm. Dicht.* II 194. 196.) and Marx's dogmatic negation (Pauly-Wissowa, Alb. Tib.) are justified by the fact that Tib. IV 2 not only shows imitation of Tib. II 2; but also of elegies in Prop. IV that were composed 16 B. C. or later; that is to say after the death of Tibullus. This judgment on Tib. IV 2 necessarily includes the closely connected poems 3-6. These and other considerations prove that Tib. IV 2-6 were not by Tibullus. They were certainly unknown to Lygdamus and Ovid; Belling's parallels prove nothing.

Ein verlorenes Epyll des Bion von Smyrna (G. Knaack). That Bion had composed a poem *Orpheus*, is a conjecture of Knaack (Pauly-Wissowa II 481) which Skutsch supported (*Vergils Frühzeit* 59), based on the *Epitaphius Bionis* by Ps.-Moschus. This thesis is now elaborated. [But see Wilamowitz, *Textgesch.*, p. 241 ff. and *Berl. Phil. Woch.* (1906) p. 713.]

❧ Probleme der Textgeschichte des Statius (A. Klotz). The codex Puteanus (P) s. X, though carefully written, was derived through a somewhat defective copy from a lost codex Juliani, which stood in close relationship to the grammarian Priscian; hence P shows a close agreement with the latter's citations. The rest of the Statius MSS represents partly an older vulgata, influenced sporadically by the codex Juliani, partly by a younger vulgate influenced by P itself. Verses that occur only in certain ones of the MSS should be regarded as spurious unless they can be shown to be necessary, or, at least, suitable. This test reveals the merits of P. In one instance, however, (Theb. 4, 716) P contains a verse omitted by Priscian and most MSS, a striking

discrepancy and problem ; but Klotz discovered in the fall of 1903 in a Leipzig MS (s. XI) this verse as part of a longer interpolation. This seems to have been a marginal addition to the codex Juliani, from which the above verse found its way into P. This however and certain other minor discrepancies and omissions do not affect the intrinsic value of P. Klotz discusses a number of passages in the light of the MS evidence, mediating between the somewhat radical Otto Müller and Kohlmann, and the too conservative Helm.

Minucius Felix and Caecilius Natalis (H. Dessau). More than twenty-five years ago Dessau identified the Caecilius Natalis in the Octavius of Minucius Felix with the Caecilius Natalis mentioned 210-212 A. D. in inscriptions of the Numidian Cirta (cf. A. J. P. I 490), and now returns to this much debated question, not only with arguments to substantiate his original view, but going a step further, to identify him with the Natalis who asked forgiveness of bishop Zephyrinus (202-217 A. D.) for having consented to act as bishop of the Theodotian sect (Euseb. hist. eccl. V 28, 8 ff.). The rejection of the Logos doctrine by this sect would explain the avoidance of this subject in the Octavius. Various other arguments are adduced and attention called to the fact that H. Valois made the same identification in his notes to Eusebius (l. c.). The conversion of Caecilius Natalis, if not the composition of the Octavius, must be placed soon after 212 A. D.

Spartas Heer und Leuktra (G. Busolt). Busolt has made an important contribution to the vexed question of the organization and numerical strength of the Spartan army, so jealously guarded (Thuc. V. 68), taking issue especially with Kromayer (*Die Wehrkraft Lakoniens und seine Wehrverfassung, in den Beiträgen zur alten Geschichte* III (1903), p. 173 f.). A careful examination of the relevant passages in Thucydides, Xenophon etc., particularly those pertaining to the battle of Mantinea (418 B. C.), the blockade of Sphacteria and the battle of Leuctra (371 B. C.), shows that, while the size of the Spartan army remained about the same in this period, its organization changed and its quality deteriorated owing to the diminishing number of Spartans. At Plataea the Spartans and Perioeci fought in separate divisions in equal numbers (Hdt. IX 10, 11, 28), at Mantinea shoulder to shoulder in the proportion of 2 : 3. The proportion was reduced to 1 : 2 at the close of the Peloponnesian war, making it advisable to eliminate one battalion, as the Spartans were required for front-rank men and officers. Accordingly instead of the seven lochoi, each containing 640 men as a full complement, they organized six morae of 720 men each. By 371 B. C. the proportion was 1 : 5 and we find the battalion reduced to its former strength of 640 men. B enables us to recognize the shrewdness of Epaminondas' plan to crush the king's body-guard of 300 Spartans. The result was inevitable. The article is important for its details, its treatment

and estimate of the sources, and for its citations of modern authorities.

Zu Antiphons Tetralogien (W. Dittenberger). D. answers the attack made by Lipsius (Berichte d. phil.-hist. Classe d. Kgl. Sächs. Gesellschaft d. Wissensch. 1904, p. 192) on the results of his Antiphon investigations (Hermes XXXI, p. 271 ff., XXXII, p. 1 ff. cf. A. J. P. XVIII, p. 364; XIX, p. 225). Lipsius, while admitting the difference in language between the tetralogies and the three other speeches and so, the possibility of spurious authorship, tries to show that the author of the tetralogies was not ignorant of the Attic law of Antiphon's time. D. admits certain of Lipsius' points, viz., that the distinction made between *ἱεροσυνλία* and *κλοπή ἱερῶν χρημάτων* may be correct, although the neglect of this distinction in Xen. Hell. I 7, 22 is not satisfactorily explained by Lipsius. On the other hand D. maintains against L. that the author did not know that Draco, followed by Solon, recognized cases of *δίκαιος φόνος*, and in regard to the *ἀπειναύτησις*, which L. (Att. Process p. 380) thinks extended over more than one year, shows that the scholion to Homer B 665, now cited by L., is as worthless as Tetralogy B β 10.

Aus der Münchner Hygin handschrift (M. Manitius). M. in pursuance of his studies of the astronomical work of Hyginus (cf. A. J. P. XXIV, p. 473) gives an account of codex Monacensis lat. 13084, which he considers a better representative of Bursians C. class than D. He gives a stemma of this class.

Miscellen: C. Robert, on the basis of the Ravennas scholion to Arist. Birds 181 f. *πόλος παρὰ τὸ πολεῖσθαι ἐν αὐτῷ πάντα* proposes *ὅτι δὲ πολεῖται ὅτι αὐθὰ καὶ διέρχεται ἅπαντα διὰ τοῦτον, καλεῖται νῦν πόλος*.—Instead of Klein's interpretation of ΣΕΚΛΙΝΕ, the name of a flute-player (Furtwängler—Reichhold Taf. 63, cf. also Klein Lieblingsnamen 65) as from *σὲ κλίνε* (Meistersignaturen 138), we must transcribe *Σηκλίνη*, a syncopated form for *Σηκυλίνη*. *Σηκύλη* (Ael. Peasant let. 3) is a collateral form of *σηκίς* (= *ταμία*), Sekyline and Sekyle were perhaps names of hetaerae. See Hesych. v. *σηκύλλαι*· αἱ ταμίαι παιδίσκαι where the latter is probably a second meaning.

Fascicle 4.

Die Composition und Litteraturgattung der Horazischen Epistula ad Pisones (E. Norden). The leisurely, conversational style of the Sermones, which Lehrs called, die Form der Formlosigkeit, Kiessling, grata negligentia, is regarded by H. Peter, in the case of the A. P., to show intentional disorder. Attempts to find a definite plan have failed through subjectivity (Vahlen's admirable analysis is partial, vv. 1—118). Norden supports his analysis by reference to a traditional rhetorical scheme, with which there is a close correspondence. The A. P. belongs to that class of didactic literature called *εἰσαγωγαί* (Institutiones, Introductiones), which were commonly addressed to younger persons.

N. substantiates the following analysis: *I De arte poetica* 1-294. A. De partibus artis poeticae 1-130: 1. De argumentorum tractatione et inventione 1-41; 2. De dispositione 42-44; 3. De elocutione 45-130 (a De verbis singulis 45-72; b. De verbis continuatis (= de metris) 73-85; c. De verborum coloribus 86-130). B. De generibus artis poeticae 131-294: Transito 131-135; 1. Epos 136-152; 2. Drama 153-294 [Propositio 153-155; a Die griechischen *ἔπη* 156-250 (a Tragödie und Komödie 156-219; β. Satyrspiel 220-250). b. *Σύγκρισις* des griech. u. röm. Dramas 251-294 (a. In der Form 251-274; β. In den *ἔπη* 275-294)]. *II De poeta* 295-476. Transito 295-305 + Propositio 306-308. A. De instrumentis poetae 309-332. B. De officio poetae 333-346. C. De perfecto poeta 347-452 (1. Das Postulat möglicher Vollkommenheit 347-407; 2. Seine Erfüllung durch ernstes Studium 408-452). D. De insano poeta 453-476.

Zu Cicero ad familiares XI 6 (W. Sternkopf). S. defends his division of this letter: XI 6 § 1 and XI 6 § 2. 3 (cf. A. J. P. XXIV, p. 218) against Schiche (Jahresb. d. phil. Vereins zu Berlin, XXX Jahrg. p. 422 f.).

Zur ägyptischen Prophetie (U. Wilcken): There is still lacking a satisfactory text and interpretation of the prophecy of an inspired potter before a king Amenophis, contained in some Hellenistic papyri fragments of the II and III centuries A. D. and originally published by K. Wessely (Neue griech. Zauberpapyri, Denkschriften der k. Akad. d. Wiss. in Wien; phil.-hist. Kl., Band XLII, p. 3 ff.). Wilcken stimulated by a recent study of Reitzenstein (Ein Stück hellen. Kleinlitteratur, Nachr. d. kgl. Gesellsch. d. Wiss. zu Göttingen, phil.-hist. Kl., 1904 Heft 4, p. 309/32), attacks the problem anew with the aid of a photograph, and publishes the text with conjectures and critical notes. The now evident reference to Alexandria reveals the Hellenistic origin and shows that the scene before Amenophis and the statement that the whole is a translation, are pure inventions; or, as Wilcken is inclined to believe, the lines referring to Alexandria may have been inserted in an older oracle. For the prophetic literature of Egypt is known to extend back to about 2000 B. C. and Herodotus (II 133) gives us an example from the Fourth Dynasty. Its historical significance becomes evident when we believe with Ed. Meyer (Die Mosesagen u. die Lewiten) that the Hebrew prophets adopted not only the uniform scheme of the Egyptian oracles; but also the idea of a Messianic future.

Der Mauerbau des Themistokles (E. Meyer). Stern followed Beloch in wholly rejecting Thucydides' story how Themistocles deceived the Spartans (A. J. P. XXVI, 478). Bruno Keil (Anonymus Argentinensis, 1902, 282 ff.) followed in the same strain; but accepted the protest of the Spartans as historical. Meyer defends the anecdote while admitting its exaggerated

character. It sets forth clearly the significance of the fortifications, which practically made Athens an independent power. On this the dualism in Hellas rested, which finally led to the Peloponnesian war. To Themistocles belongs the credit not only of recognizing the importance of the walls, but also of building them in spite of the Peloponnesians.

Verbesserungen und Bemerkungen zum 11. Buch der *Naturalis Historia* des Plinius (D. Detlefsen). The corrections (F<sup>2</sup>) of codex Leidensis Lipsii (F) are to be classed with the palimpsest Moneus (M), together with which they supply a number of lacunae, in some cases independently. The fullest use of F<sup>2</sup> should be made in the preparation of a new edition.

Herodots Werk *περί τῶν ὀξέων καὶ χρονίων νοσημάτων* (M. Wellmann). The anonymous, but admirable medical treatise *Διάγνωσις περὶ τῶν ὀξέων κ. τ. λ.* contained in two Paris MSS (cod. suppl. gr. 636 and Fonds grec. 2324), the former of which (s. XVII) was discovered on Mt. Athos by Minoides Mynas, is in close agreement, often verbal, with a number of passages in Oreibasius, in Latin translations of Soranus and Philumenus etc. The author was clearly an eclectic, and on the evidence of respective borrowings, comes in between Soranus and Philumenus, and so must be assigned to the II century A. D. These and other considerations point to the eclectic Herodotus, whom Galen praises (XI 432). The identity is made certain by the agreement in matter and in the use of terms and expressions with extant fragments of Herodotus.

Conjectanea (F. Leo.) VIII Apulei metamorphoseon prooemium etc., IX Senecae suasoria prima; X Senecae de clementia; XI Titulus militis (see Hermes XXXVIII, p. 305).

Der Physiker Arrian und Poseidonios (W. Capelle). The Arrian of whom Stobaeus has preserved three fragments on meteorological subjects can be no other than the writer whose date is fixed as about 175 B. C. by quotations in Philoponus and Agatharchides (Susemihl Alex. Lit I, p. 775). A comparison of these fragments with Pseud-Aristot. *Περὶ κόσμου*, with Ioannes Lydus de ostentis, Seneca Nat. Quaest. etc., shows that whereas Poseidonius was a common source for all these, he in turn depended on Arrian. No doubt it was due to the fame of the *Μετεωρολογικά* of Poseidonius, which was mainly a learned compilation, that Arrian, after two centuries, was wholly forgotten.

Miscelle: Fürst S. Trubetzkoy, referring to W. Solowiow's wonder at Plato's satirizing in his Laches the worthy general Nicias long after the latter's tragic end, finds this Nicias to be a literary character. A Nicias is cited among the works of Phaedo by Diogenes Laertius II 9 (cf. also Suidas s. v. *Φαίδων*).

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LXI (1906).

Pp. 1-18. Eine Menippea des Varro. O. Hense. Varro's satire *Περὶ ἐδεσμάτων* (see Aulus Gellius, VI 16; XV 19, 2) may have been suggested by the Cynic Menippus. Or it may have been derived from the Stoic Chrysippus.

Pp. 19-27. Zu den Fasti censorii. F. Münzer. One of the censors for the sixty-first lustrum (634=120) was L. Calpurnius Piso, the annalist. One of the censors for lustrum LXIII (646=108) seems to have been Q. Fabius Q. Serviliani f. Q. n. Maximus Eburnus.

Pp. 28-33. Die Klage der Ciris. S. Sudhaus. Perhaps line 408 should read: "vos, humana olim", etc. Lines 448-53 are out of place; they may be inserted after line 477. Without them, the passage 428-58 falls into five regular divisions, of five lines each.

Pp. 34-77. Das Syntagma des Gelasius Cyzicenus (continued from Vol. LX, p. 613). G. Loeschke. This long article insists that Gelasius is a very valuable authority for the proceedings of the council of Nice, and that he deserves much more respect than he usually receives. He seems to have had access to a copy of the official report.

Pp. 78-90. Zur Ueberlieferungsgeschichte des Horaz. O. Keller. A spirited reply to Vollmer's article in the tenth supplementband of the Philologus. Vollmer assumes that all our MSS of Horace are derived from an imaginary 'editio Probi' (through the 'editio Porphyronis cum commento' and the 'exemplar Mavorti cum commento Porphyronis'); that the 'archetype' thus belongs to the sixth century, later than the year 527 (not to the first or second century after Horace); that the 'Muttercodex' of Keller's third class should be assigned to the Carolingian period (he even gives the name of the interpolator of Sat. I 10, Heiric of Auxerre, b. 841). But all this is fanciful and arbitrary. Moreover, he combines Keller's first two classes into one—which is a very doubtful gain. He thus puts into one class certain MSS which are clearly separated by some very striking variants (for example, E, A and a, in the Epistles), and he ignores the fact that for the Odes and Epodes there is a certain relation between the first and second classes, as opposed to the third, while for the hexameter poems classes I and III are closely related, not I and II. To illustrate the critical methods of the 'Neuhorazianer', Keller discusses once more the text of Sat. I 6, 126. Here Vollmer accepts the reading 'fugio campum lusumque trigonem', and because Porphyrio explains a different reading, he insists that Porphyrio really explained the word 'trigonem', and that the words now attributed to him are merely a late gloss, substituted 'durch Karolingische Weisheit' to explain the usual text. But surely our text of Porphyrio

goes back much farther than the Carolingian period. In this case he accepts the text reported from a badly collated MS of the poorer class, and then conjectures that his precious reading was once given in some of the oldest and best of the MSS of his first class. All of which is 'reinste Willkür'. Keller still maintains that the alleged reading of Bland. Vet. at Sat. I 6, 126, is merely a conjecture. He is still firmly convinced that it was first made out of the corrupt variant of the Codex Gothanus, 'fugio campum lusitque trigonem'.

Pp. 91-106. Zu augusteischen Dichtern. F. Wilhelm. The writer offers parallels from the Greek Anthology (V 17 and XI 44) to the sentiment of such poems as Horace, Od. II 4; Ovid, Am. II 8, 11 ff.; Propertius, I 9, and to such jesting invitations as are given in Catullus XIII, Horace, Od. I 20; IV 12, Martial X 48, etc. He sees in Ovid, M. X 542-52, the influence of Propertius, II 19, 17 ff. He thinks that the second Sulpicia poem of Tibullus (III 9 Hill.) was, directly or indirectly, influenced by an Alexandrine model. He infers, from a comparison of Nonnus, Dion. XV 169 ff., and XVI, that Ovid had a Hellenistic model for his story of Daphne, M. I 452 ff. And he offers sundry Greek parallels to Ovid's complaint of Iphis, M. IX 726 ff.

Pp. 107-16. Fulgentiana. P. Lehmann. A study of the Codex Fuldensis, now preserved at Cassel.

Pp. 117-34. Phoibammon *περὶ μμήσεως*. The text, with critical notes. The author seems to have lived in Egypt, in the sixth century.

Miscellen.—Pp. 135-8. G. Knaack. Antiphanes von Berge. This Thracian writer probably lived at the end of the fourth century, and composed *ἀπιστα ὑπὲρ Θούλην*, a parody of the Voyage of Pytheas. His work was used and imitated in the first century A. D., by Antonius Diogenes. The name Pytheas should be substituted for 'Etesias' of the MSS in Servius' comment on Geor. I 30.—Pp. 139-40. G. Némethy. Horatiana. The passage, Sat. II 3, 182-6, is to be explained by a reference to one of Aesop's fables (Halm's edition, Leipzig, 1860, p. 20, n. 41). In Carm. III 14, 22, 'murrem' means 'fulvum'. In Carm. IV 15, 2, 'increpuit lyra' means 'pulsavit lyra'. "Nam *increpare* interdum idem significat, quod *pulsare*, i. e. pulsare ita, ut crepitus fiat . . . Quare etiam apud Tibull. I 1, 30: 'stimulo tardos increpuisse boves' non significat: boves stimulis fodiendo hortari, sed simpliciter: cedere stimulo".—Pp. 140-4. F. Buecheler. Nepotianus. The epitome of Valerius Maximus which goes under the name of Ianuarius Nepotianus was probably written at Rome, or in the western part of the empire, about the beginning of the fifth century.—P. 144. O. Seeck. Zur Geschichte des Weihnachtsfestes. It is probable that as early as the year 333 the 25th of December was regarded, in Rome and at the imperial court of Constantinople, as the birthday of Christ. We may infer, how-



ever, from the silence of Eusebius, that some years later (in 339) this date had not yet been accepted in Palestine.

Pp. 145-8 De Sicili cantilena. F. Marx. On the gnomic verses inscribed on the monument of Seicilos of Tralles. In the first verse, an imperative *φαίλον* is meaningless; perhaps we should read *Φαινοῦ*, vocative of a feminine name *Φαινοῦς*. In the third and fourth verses there is a striking agreement between the musical notes and the accentuation of the words; in the first verse this agreement is lacking. The metre, too, of the first verse is irregular. Possibly Seicilos adapted some existing verses by substituting the name of his wife for some other proper name.

Pp. 149-65. ΛΑΒΡΥΣ. W. Vollgraff. This is probably a Carian word, not Lydian, as Plutarch stated. It is not Indo-Germanic, but must be assigned to the primitive speech of Asia Minor. The wide-spread use of the double axe as a religious symbol—in Asia Minor and Greece, in Egypt and Etruria—suggests that the primitive peoples of the Mediterranean lands all belonged to the same stock. This inference is supported by a long list of proper names which may be connected with *λάβρυς*.

Pp. 166-77. De vitis Vergilianis. E. Norden. I. De Aelii Donati vita. The epigram of Sulpicius Apollinaris was not quoted in the Vita of Suetonius, but was inserted by Donatus. II. De Servii vita. The Vita which is prefixed to the commentary on the Aeneid is merely an epitome of a longer Servian Vita, which was itself derived from Donatus. III. De Probi qui dicitur vita. This cannot be the genuine work of Valerius Probus. The author belongs to a later date than Donatus and Servius, perhaps to the early part of the sixth century. His compilation contains much that is worthless, and it records no fact which is not known from other sources. One of his statements still continues to mislead scholars, namely, that Andes was thirty miles from Mantua.

Pp. 178-84. De Pseudo-Heronianis. R. Meier. The collection of mathematical papers which Hultsch edited in 1864 cannot be the genuine work of Heron of Alexandria.

Pp. 185-201. Zur lateinischen Etymologie und Wortbildungslehre. M. Pokrowskij. I. *Actutum* is an adverbial neuter of an old adjective *\*actū-tos*, 'full of motion'. For the formation, cp. *astū-tus*, *statū-tus*, *cinctū-tus*, etc. *Celeber* is from a stem *\*kele* ('drive'), with an old suffix *-dhlō-* (= *bili-*). The suffix *-brī-* in *celeber* is due to dissimilation; cp. *alebris* (later, *alibilis*), *fellebris*, *salūber*, *anclabris*, etc. II. For *haruspex* we may assume a Latin stem *\*hārō-* or *\*hārā-* (= Sanskr. *hīrā*, 'vein'). The later word *harispex* is probably an independent formation, after the analogy of words like *extispex*. III. *Fontinālia* and *Fontānālia* are independent formations belonging to different periods. *Fontinālia*, from *\*fontinus*, (from *fons*) is probably the older. So *Frutinal* is from *\*Frutinus*, or rather *\*Frutina* (cp. *Liben-tina*). IV. The

old word *viduertas* seems to be formed from a stem enlarged by *-ro-* or *-ero-*; cp. Goth. *viduv-air-na-ns*, ὀρφανούς. V. *Ignosco*, formed from *in-* and *gnosco*, means something like 'einsehen', to put one's self in an offender's place, to consider any mitigating circumstances, and then to pardon him. Compare the French proverb, 'tout comprendre c'est tout pardonner'. Sometimes (as in Terence, Hauton. 218, Eun. 42) we have the combination *cognoscere et ignoscere*. Compare, too, the similar Greek formation συγγνώσκειν, and, in particular, the passage in Sophocles, Antig. 61-66, where σύγγνωια is based upon ἐννοεῖν. VI. *Serenus* is to be connected with ξερός (ξηρός), and its primary meaning is 'dry, bright'.

Pp. 202-31. Zu den attischen Rechnungsurkunden des 5. Jahrhunderts. W. Bannier. The earlier tables presented a financial statement for each year. Between Ol. 89<sup>2</sup> and 90<sup>3</sup> it became customary to present a report for each prytany.

Pp. 232-43. Zur Abgrenzung und Verbindung der Theile in Horazens *Ars poetica*. P. Cauer. In writing the *Ars Poetica*, Horace may have had in mind the rhetorical treatises of his day (Hermes, XL 481-528), but it is not a formal treatise, and it is not likely that he intended the various divisions to be distinctly marked. In several passages the transition is intentionally obscured; for example, sections 289-94, 131-5, 86-98 may be connected either with what precedes or with what follows. Lines 347-65 read like a dialogue.

Pp. 244-66. Untersuchungen über die Arbeitsweise Diodors. A. v. Mess. An examination of the books of Diodorus (XI-XVI) in which he gives a summary of Ephorus. The statements of Ephorus are often modified or misrepresented.

Pp. 267-82. Eine Elegie des Tibull (I 3). A. Elter. Lines 53-4 are addressed to Messalla, and we need not assume any lacuna. For the distant reference of 'quodsi', cp. Hor. Carm. I 1, 35. The 'Gedankengang' of the elegy is set forth in detail.

Pp. 283-303. Menekrates von Nysa und Die Schrift vom Erhabenem (mit einem Anhang über Apollonius, den Lehrer des Porphyrius). E. Hefermehl. The digression in the ninth chapter of the *περὶ ὕψους* which contrasts the Odyssey with the Iliad may have been drawn from Menekrates of Nysa. This disciple of Aristarchus is mentioned by Strabo, XIV 650.

Miscellen.—Pp. 304-5. Fr. Reuss. Megasthenes. The historian Megasthenes was probably a native of Asia Minor, and wrote in the Ionic dialect.—Pp. 305-6. G. Némethy. Ad Ovid. A. A. III 783. 'Phylleia mater' means 'mulier Thessala bacchans'; cp. Ov. Her. XIII 35; Met. XI 69; Verg. Geor. IV 520.—Pp. 306-7. P. Menge. Zu Caesar BG. 7, 35, 4. The writer supports the old conjecture '*carptis* quidem cohortibus' (carpere=dividere).—Pp. 307-8. F. Buecheler. Νεόψηφον. In Suetonius, Nero,

XXXIX, read νεόψηφον \* ΝΕΡΩΝ ἰδίαν μητέρα ἀπέκτεινῃ. Νεόψηφον is formed after the analogy of ἰσόψηφον. The word Νέρων has the same numerical value (1005) as the three words which follow it ( $75 + 454 + 476 = 1005$ ).—Pp. 308–10. F. Buecheler. Deferebant grandioribus. The expression 'deferre alicui' ('to show respect to some one') was probably in use before the beginning of the fourth century.—P. 311. K. Tittel. Noch einmal die Pigna. The writer meant (Rh. Mus. LX 297; see, also, LX 462) only that the pine cone was in many places a conventional ornament of water-pipes; not that the Pigna of the Vatican was ever so used.

Pp. 313–43. Einige Interpolationen der Odyssee und Aristarch. A. Roemer. Notes on β 89; γ 309–10; θ 81–82; δ 276; ε 50; λ 565–67; λ 52–54; β 19–20; δ 158–67; δ 569; ε 47–49; ε 8–12; μ 86–88; μ 124–26; λ 315–16; μ 163–64; δ 280 ff.

Pp. 344–51. Beiträge zur attischen Epigraphik. Joh. E. Kirchner. I. An attempt to determine the dates of the Athenian priests of Asclepius mentioned in I. G. ii. 835. It is based upon W. S. Ferguson's recent discovery that these priests were appointed according to the fixed official order of the tribes. II. Ποτόμιοι Δειραδιῶται.

Pp. 352–59. Herakleides von Mylasa. F. Rühl. The story told by Sosylus (see Hermes, XLI. 103 ff.) of the exploit of Herakleides at the battle of Artemisium does not agree with the history of Herodotus. It cannot refer to the battle which was fought against Xerxes, B. C., 480. Probably it refers to some battle fought against the Phoenicians at a different Artemisium, perhaps in Caria.

Pp. 360–407. Untersuchungen über Ephoros. A. v. Mess. A study in detail of the sources of Ephorus' account of the expedition of Cyrus, and of the Persian war. In his *κατάβασις* he followed Xenophon very closely; in his *ἀνάβασις* he borrowed a little from the *Περσικά* of Ctesias. He also drew upon the *Περσικά* to correct and supplement the narrative of Herodotus. In cases where he made use of two authorities, the result was not a mere compilation of extracts; he worked one story into the other very carefully.

Pp. 408–13 and 635–36. Der Leichenwagen Alexanders des Grossen. F. Reuss. A study of the funeral car which brought the coffin of Alexander from Babylon to Egypt (Diodor. XVIII 26–28).

Pp. 414–26. Lectiones Epicureae. W. Crönert.

Pp. 427–71 and 511–42. Ueber die Echtheit der platonischen Briefe. H. Raeder. This long article begins with a historical sketch of the controversy as to the genuineness of the thirteen Platonic Epistles. A study of the hypothetical dates of these letters results in assigning most of them to about 365–352. We should thus consider the points in which they agree with Plato's

later writings, especially the Laws, rather than emphasize the points wherein they differ from such dialogues as the Republic and the Phaedo. They agree with the Laws in the avoidance of hiatus, in their vocabulary, in such usages as καθάπερ for ὥσπερ, ὅντως for τῷ ὄντι, in fondness for pleonasm, in the use of such periphrastic expressions as ἐχοντά ἐστίν, συμβῆναι γεγόμενον, in the use of περί with an accusative (with the force of an adjective or of a genitive), in freedom of hyperbaton. These peculiarities, by the way, are especially noticeable in what purport to be the latest of the Epistles. Moreover, a study of the historical and political relations which are dealt with in these letters tends to confirm one's belief in their genuineness. And, finally, even the philosophy of the Epistles may very well represent the philosophy of Plato's old age.

Miscellen.—Pp. 472–73. F. Buecheler. Ἀκρόνυχα. This word, in an inscription lately found in Miletus, is a technical expression, to be connected with ὄνυξ, not with νύξ.—Pp. 473–76. F. Rühl. Die Zeitansätze für Hellanikos.—Pp. 476–80. A. Körte. Anaximenes von Lampsakos als Alexanderhistoriker.—P. 480. W. Schmid. ὕμνος. This word may be derived from the stem ἰδ- (ἰδω, ἰδέω), with the suffix -μος (compare the change of Ἀγαμέμνων to Ἀγαμέμνων). The barytone accent may be due to its Aeolic origin.

Pp. 481–90. Zu Vergils 6. Ekloge. Fr. Vollmer. Some notes on Skutsch's new book 'Gallus und Vergil'. The opening lines of the sixth Eclogue must mean that Virgil introduced the bucolic γένος into Rome. If this statement leaves no room for any earlier Latin eclogues of Gallus—such as Skutsch has conjured up from Bucol. X 51—so much the worse for Gallus. The song of Silenus is not a catalogue of the poems of Gallus; it serves rather to illustrate to Varus the richness of the bucolic material which lies ready to Virgil's hand. (In line 9, Vollmer would read, *non in iussa cano*). As for Skutsch's thesis that the Ciris was written by Gallus, his arguments are inconclusive, and can have very little weight against the ancient tradition which ascribes the poem to Virgil.

Pp. 491–510. Präpositionsgebrauch in griechischen Mundarten. F. Solmsen. This study deals with the prepositions ἐν and παρά.

Pp. 543–53. Zur Ueberlieferung und Textkritik von Suetons Schrift de grammaticis et rhetoribus. M. Ihm. A study of the Vienna MS published by J. Huemer about thirty years ago.

Pp. 554–66. Eine verlorene Rede des Themistius. O. Seeck and H. Schenkel.

Pp. 567–90. De figuris coniectanea. R. Hildebrandt. Examples from Greek, Latin and German of metalepsis, prothysteron, syllepsis, schema ἀπὸ κοινοῦ, and a study of Porphyrius' Syrninx.

Pp. 591-604. Adnotationes criticae ad Libanii orationum editionem Foersterianam. H. van Herwerden. Commentatio tertia (cf. Vol. LX, p. 106 sqq.).

Pp. 607-19. Zu Ennius' Iphigenia. F. Skutsch. I. In the fragment quoted by Varro, L.L. VII 73, "temo superat stellas" means something like "Der Wagen hebt seine Sterne empor"; "etiam atque etiam" has a temporal force; "agens" governs "iter". II. An attempt to reconstruct a bit of Ennius from Cicero, Tusc. III 57. III. An explanation of "praeterpropter" (Gell. XIX 10): "*praeter* (von *prae*) heisst 'vorbei', *propter* (von *prope*) heisst 'nahe', *praeterpropter* also etwa 'bald am Ziele vorbei, bald nahe daran'; *praeterpropter vita vivitur* also etwa 'das Leben wird ohne bestimmtes Ziel gelebt, ins Blaue hinein, zwecklos'".

Pp. 620-24. Zu Aufidius Bassus. W. Pelka. Aufidius' history probably extended to the year 31, the year of the fall of Sejanus.

Miscellen.—Pp. 625-28. F. Buecheler. Ein paar Namen und Personen. The use of the name Cinara in Propertius, IV 1, 99, may be meant to suggest Horace's Cinara. The Antiochus mentioned in a new inscription from Argos seems to be the Antiochus mentioned by Philostratus. Examples of cases where it is hard to decide whether a word is a proper name or an adjective.—Pp. 628-29. F. Rühl. Die Rechnung nach Jahren vor Christus. This method was first employed by Petavius.—Pp. 629-30. L. Radermacher. Euripides Bacchen 65 ff.—Pp. 630-33. W. Crönert. In fragmenta libelli qui ab Hippomacho incipit adnotationes criticae.—Pp. 633-34. H. Rabe. Nachlese zu Phoibamon.—Pp. 634-35. M. Schmitt-Hartlieb. Zu Seneca Troades 783. Defends the MSS reading, "O morte dira".—Pp. 636-40. A. Ausfeld and W. Kroll. Zu Julius Valerius. Textual notes.